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COMMUNICATIONS.

Ministerial Support.

Labor is one of the first curses which God placed upon the Adamic race. The laws of labor and a living stand today unrepented by the Great Law-maker, and, with few exceptions, they have remained in full force till now. God supported the Jews in the wilderness, miraculously, from Heaven; and Elijah was fed, without a change of that law.

When a general law of government is made, exceptions to that law, for an exempt class, have to be mentioned in unmistakable terms. Preachers and preaching are, by some, considered exceptions to the general laws regulating labor and living. But those who are of that opinion, must produce unequivocal evidence of that fact. And, as a Baptist, I will require evidence from the Bible.

I find, from the Savior himself, not a repeal of that law, but to the first preachers He sent out, He said: "The laborer is worthy of his hire," alluding to their mission, preaching, labor and hire. I find, from Paul's writing, no allusion to such a change, but to the contrary: "He that preacheth the gospel shall live of the gospel." Every word Paul says on that subject, or connected with it, goes to prove no change was designed. So, if there is no change designed, the preacher, like all laborers in secular affairs, will be governed by the general laws which God has established to regulate labor.

Many Baptists don't think it is labor; they treat the preacher as a pauper, and apply the Scriptures relating to almsmen and paupers: "Let not thy left hand know what thy right doeth." And this notwithstanding the Savior expressly declares it is labor.

Preachers find great difficulty in their efforts to preach on this account. They are forced behind the pious handles for a support. The difficulty is not in the Bible, but in the traditions that, by some means, have crept into the churches from the immemorial. Preachers themselves preach their people to support them, and thus they are caught in a snare, that emphatically contradicts the Bible.

If Baptists will take the Bible and let these traditions alone which have no better foundation than Mohammedanism, the difficulty of sustaining the preachers, at their calling, will be at an end.

We gather from the Scriptures that it is labor, and that of the highest order. "Whoever shall not receive you, shake off the dust of your feet." God did not promise a miraculous support from Heaven to the first preachers sent out. He said, "The laborer is worthy of his hire." Now a day, a preacher will work his wife into her grave, working for his support, and off laboring to cover groans and grins.

Of course he is bound to preach, if God sends him; but let him preach the Bible, not traditions. Let him call on those he labors for, for a support; not on his widowed, careworn wife and orphaned, ragged, uneducated children.

The nature of that labor. A minister who has the charge of four churches, has enough on his hands to occupy his whole time, and to absorb all his energies. Let us allow thirty members to a church; sixty multiplied by four gives two hundred and forty members. Allow two for every member outside the church. This will make seven hundred and twenty human souls, their future destiny, and spiritual welfare, dependent upon his pastoral labor and care.

Who would take more than this on his hands, that purposed to do his full duty? "Ah," say some, "your church is too poor." Not a church but spends for tobacco, snuff, and whiskey, five times the requirements of the pastor's services. If they were not filthy, loathsome, and disgusting habits, we would say, thus consume the meat, bread, and clothing which God sends to your pastor.

\$2.00 for each member would make \$480.00. Not a member but spends, for some useless thing, \$2.00. The widow gave her whole living, but here are a people who can't give up a useless habit for the cause of the Master. Is it because we are more prone to filth than religion? "Ah," say they, "preachers, these days, have quit preaching Jesus, and gone to preaching for money." To those who talk this way, I would say, who ever preaches for your money will preach for that which they never will get. I can tell them the way to reach such men as yours; put up a grocery, grog and tobacco shop, get up a show, and talk vulgarly and carry around town a hog and a mon-

M. T. MARTIN, Proprietor.

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key. That is the way to get your money. He that would quit other occupations and preach for money, would get badly disappointed. Our pastor only preaches to our church; he can afford one-fourth of his time. His family has the first claim to his time and labor. Besides, there is not a church that is a charity church, not one poorer than that widow that gave her last farthing and was so much commended by the Savior. "But," say some, "we have it, 'Lay up at the first of the week as the Lord prospers you.'" As though the Lord ever left a haphazard way for a laborer to be defrauded out of hire. This money Paul alluded to, was for charitable purposes. The Lord will not require money of us once a week when He sends us money once a year.

The difference, in morals, between paying an honest debt and giving alms to the poor, is as vast as it would be to give away what belonged to another. For me to transfer an honest debt to the alms list, is no worse subterfuge than for me to say the preacher's services are not labor, and he should be treated as an almsman.

Baptists are only tender on the money question. In churches where this traditional money disease prevails, you had as well stir up a wasp nest as to talk to them about money. And we mark it down as a certain fact that if a set denomination or class which is tender to one any one subject or thing, that thing is from the Devil. Mohammedans will murder for their religion; Catholics for their religious war; Pedobaptists are all tender to one their traditions of sprinkling and infant baptism; Baptists are as bold as a lion till you touch their pocket-books, then they blench.

When a physician wishes to locate the disease, he fingers around for the tender place. If, from a small pressure, the patient hollows, upon that spot he applies a blister plaster. If we go by the finding, a Pedo should have a plaster applied to his baptism, and a Baptist a heavy one applied to his pocket-book.

Let us be able to stand on this money question, and we shall be able to stand on all other questions. All we know, we know. We know that God calls and sends a preacher, he has no right to disobey on account of pay, from men, for his services. If, in the mean time, he preaches traditions to starve himself, he should starve. If he should cripple his services so, that his Master's cause suffers, he certainly will reap God's wrath; for the work is of too great importance to be trifled with.

He will find the laws regulating labor and himself, unrepented; he will find ministerial labor assigned to him; he will find that those who refuse or neglect to pay him, are robbers, and God will curse all robbers, he will members of churches or not. He will (as Paul did) denounce all traditions, and not compromise with dissonant, and tender-tender Baptists.

He that will set himself against God and dare to rob His servants, and set them to plowing when He has ordered them to preach, is occupying dangerous grounds. I ask for a careful reading of Malachi 1:8-12.

Another word to those tender-tender preacher persecutors and slanderers, you who say preachers preach for your money. There is more slander and persecution in you than there is money. A few willing souls keep up the glorious cause, and you must see how abundantly God blesses them withal; which is in keeping with Holy Writ, "A liberal soul shall be made fat." And those hide-bound members are the very picture of hard times and worse coming. A wholesome doctrine, might make all liberal, all prosperous, all happy—a duty we owe to erring brethren.

JOSEPH ARBUTT.
FARMVILLE, LA., July 12, 1878.

[The above is pretty strong. Read it carefully and decide if it is not about the truth. Especially decide whether it applies to you or your church. If it does, what are you going to do about it?—Ed.]

Administration of the Lord's Supper.

ITS DESIGN.

The Lord's supper, in its design, is a sacred memorial of Christ, in His person, sufferings and death.

It is a monument erected by Emmanuel in His kingdom, inscribed with the memoirs of the faith, not of strangers and foreigners, but of the household of God, presenting to them, the most wonderful of all truths, the person of Christ, who put away sin by the sacrifice of himself.

That I may more plainly present the true status of the supper, a definition of kingdom and church is here submitted.

Kingdom, the dominion, or estate of

a king; supreme power. This definition will answer our present purpose.

The kingdom of Christ is composed of all His local churches. Whilst Christ was upon the earth, there was but one organization, called sometimes kingdom (John 3:5), and at other times church; (Matt. 16:18). And all matters were brought to Him, which, as a king, He decided. If Christ had remained upon the earth, there would have been but one organization, called church or kingdom. But His absence made it necessary for Him to have local organizations called churches—but nowhere kingdom.

Church (local) is therefore defined to be an organization, of baptized believers within the kingdom.

By baptism and a note of church, an applicant becomes a member of a church and thereby a member of Christ's kingdom, and remains a member of the latter even after he is excluded from the former. In the absence of the king, churches, within His kingdom, represent Him ministerially—not legislatively—by executing the laws of the kingdom, made by the legislative power, or the decrees of the king himself.

The gospel of the kingdom, its laws and ordinances, are delivered to the churches, which are bound to keep or hold them fast as delivered. (See 1 Cor. 11:2; 15:3). Each local church is responsible to the king for its ministrations. The acts of every church are of binding force, when administered according to the laws of the kingdom; otherwise they are of no binding force whatever—but null and void. Hence churches are churches, or no churches, as they administer lawfully or unlawfully the laws of the kingdom.

The supper, an ordinance of the gospel of the kingdom of God, is committed to the churches ministerially, and is a remembrance of Christ. The Savior says: "This is my body which is given for you; this do in remembrance of me."

1. In the supper, therefore, the communicants must bear or keep in mind, and not forget the Lord Jesus Christ, His personal acts and great work for His ransomed people, and His kingdom, and His church, and His household, as they think on Him in the supper.

This subject addresses itself most powerfully to every member of the church. They behold reflected in its design the beauty, the tenderness, the loveliness and benevolence of the Savior's character, as they think on Him.

The service is most beneficial to the communicant, as it engenders the sentiment of the following lines upon his heart:

"Too much to thee I cannot give,
Too much I cannot do for thee,
Let all thy love and all thy grief
Grieve on my heart forever."

2. In its design there is an emblematic exhibition of Christ's death. Paul says: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." Faith or belief in the death of Christ is certainly comprehended in the phrase, "Ye do show the Lord's death."

Those who participated in the Passover symbolized their redemption from bondage. They ate it with hearts filled with love, and gratitude for that wonderful deliverance. The Passover was not an exhibition to the Gentiles, but showed forth to the Jews, and Jews only, that bondage they had been in, and their deliverance from it. In like manner churches, in the Lord's supper, show forth the death of Christ, and their redemption from the bondage of sin, derived from the shedding of His sacrificial blood. It is an exhibition of all that pertains to His death, to the faith of the participants, and was designed to be to them a happy fact, that He still lives in their memory, though He in person is absent from them. The supper, as a memorial of the death of the Son of God, exhibits God's love to His people, in that the most wonderful of all transactions, to-wit: the redemption of their souls in His blood. It is this view of the question be Scriptural—which will hardly be questioned—it is certainly plain that the Lord's supper was designed for the church, and the church only. The church came together for this very purpose. The members were to wait until all were assembled, and then participated together for their mutual good. It was spread in the church, and not in the world, and for the benefit of the church, and not for the benefit of the world.

We are not at liberty to administer the Lord's supper for any other purposes, other than those appointed by the Lord Jesus Christ himself. It was not designed to be a table before the eyes of the world, to preach to them in this way the doctrines of

the cross. It was not designed in any way to be a means of grace. Its position attaches an unsupportable importance to the supper. It is a supper. This silent "Symbolic Supper" was not designed to open the sinner's eyes, to enable him to hold the crucified one that his heart may break and bow before the cross. But it was designed, in His church, to be a profession of their faith in the blood and body of Christ. As Paul said: "The cup of blessing, which we bless, is it not the communion of the blood of Christ? For we, being many, are one bread and one body; for we are all partakers of that bread." The interest and benefit of the supper, is in the fact that it is a word baptism had been translated in King James' version, it would have been rendered by a word meaning to immerse or a word of kindred significance. The Greek lexicons, classic Greek, the concessions of Pedobaptist scholars and historians, were here introduced. Bro. Hall also showed that to translate baptism to sprinkle or pour, would require the reconstruction of every sentence in the Bible that refers to baptism. You have to pour water upon a man but you baptize a man into water. The next argument used was that if sprinkle or pour should be placed as a meaning of baptized, it would render every passage ridiculous. For example, Jesus came to John and was sprinkled of him in Jordan.

On the next day Bro. Hall took up the baptism of John and Jesus. He made a strong point on the proposition as putting Jesus into the water and bringing Jesus up out of the water. The example of Philip and the Eunuch was then brought under review and made to testify for immersion. The great Baptist passage, Rom. 6:4, was used with telling effect. All these passages were backed up by the very best Pedobaptist authorities, such as Wesley, Clarke, and Barnes. Bro. Hall then boldly set forth that God had not commanded sprinkling or pouring of pure water upon man or thing for any purpose under Heaven. This created a sensation in the Methodist hosts, yet it went unchallenged.

On Saturday the question of infant baptism came up. Mr. Dye founded his whole argument on the covenant of circumcision. In an hour's speech he mentioned infant baptism only once. His chief point was that Abraham never saw the land of Canaan and therefore the promise was spiritual. Bro. Hall showed that Abraham went into the promised land. Mr. Dye spoke up and said he never lived there. Bro. Hall then showed that Abraham had lived there ten years when he took a wife, that he died, was buried and would be there, where Gabriel blew his trumpet. One singular thing in this discussion is that Mr. Dye never tried to prove any thing from the New Testament. He perfectly ignored it. What did he mean by it?

I have listened to a number of debates, but Mr. Dye certainly made the poorest defense of Methodism I ever heard. So far as argument is concerned, he did his church an injustice. In slang and discourtesy he is proficient. Prof. Halbert, late of Waco College, Texas, was Bro. Hall's assistant in Greek. I don't suppose a better can be found in the State.

Our thanks are due to the good people of Starkville for their hospitality. Especially would we mention sister Graves. She is never weary in well doing. J. T. C.

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The Starkville Debate.

It was my pleasure to be in attendance at this debate. The discussion commenced on the 21st of July and lasted four days. The debaters were Eld. R. N. Hall and Rev. Mr. Dye, of the M. E. Church South. Eld. H. is well known to the brotherhood of the State, and I need not say anything more of him. Mr. Dye came to the debate with the reputation of being the most scholarly man in the North Mississippi Conference, and gladly accepted this position until the last two days of the debate. We mention this because his people are vaunting his scholarship. He confounded baptism and baptizo and could not tell the infection of the one from the other. I can not tell all the mistakes he made—which went to show that he knew next to nothing about Greek. The first instance was when he supposed that the infinitive baptizeta was a participle. He then constructed a written sentence in Greek which he presented for translation, to-wit: Apo Jesus en ho pneumati eiso eromous. This sentence, in its grammatical structure, as every classical scholar knows, bears no more resemblance to Greek than a prayer to Choctaw. For the sake of the English scholar we point out its congenialities. He makes apo, for person, agree with Jesus, the nominative case. Secondly he makes baptizeta, a nominative masculine article ho agree with pneumati a neuter noun in the dative. Thirdly, he makes the nominative masculine article ho agree with eromous a feminine noun. The word eromous instead of accusative case governed by the preposition apo, he puts in the nominative case. Altogether, a grammatical structure so wonderful that it would make the hair of Demosthenes stand on end! So much for the Greek stance on end!

In giving the case of Paul's baptism, Acts 22:16, he continued to reiterate before the audience that anastas was the present and not the future imperative. He was so profoundly ignorant of Greek that he did not know that there was no future imperative in Greek. For Mr. Dye's benefit we will tell him that anastas is the aorist participle—there is no imperative about it what ever. So much for his Greek.

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to the Cause of Christ.

CLINTON, MISS., THURSDAY, AUGUST 15, 1878.

Bro. H., proved in the first proposition that all reference to baptism was confined to the New Testament. The New Testament is complete, and we need not go to the Old. This cut off the covenant of circumcision, the main ground for infant baptism. Mr. Dye, in opposition to his discipline, tried to prove that baptism was referred to in the Old Testament. He quoted in proof Isa. 52: "So shall he sprinkle many nations." Bro. Hall retorted by saying the Hebrew, Greek, and Latin gave a word which meant to astonish, and he backed it up with eight lexicons and Albert Barnes' admission. Mr. D., never alluded to this passage again, though he was challenged to do every day during the discussion.

Most of the prevailing religious denominations in the South are represented here; but the Baptists especially engaged my attention. They have built and almost finished a very neat brick house of worship; have a pretty strong church, a live Sunday-school, and decided evidences of thrift and growth. Bro. Gillespie is the earnest and acceptable pastor, and Bro. William Taylor, formerly of Crystal Springs, Miss., the efficient Superintendent. The churches of And Texas Baptists, and is composed of as excellent material as can be found in any of the older States. Its deliberations were characterized by dignity, and its discussions, by moderation and ability. There were conflicting interests which were of themselves distinct and pronounced, but with one or two exceptions, they did not reach the surface in any of the discussions. Texas Baptists believe in education, and give a large portion of their time to the consideration of that important subject. They also manifest a commendable interest in Missions and Sabbath-school work. I was impressed with the idea, however, that these people don't know their real power. They would do better work if they would bore with a larger organ.

A deacons' meeting and a Sunday-school Convention preceded the meeting of the General Association, both of which were very interesting, especially the latter. I saw but little of the former. Reports, showing advanced work, and discussions showing a growing interest, were the distinguishing features of the Sunday-school Convention. The talent, both lay and ministerial, in these meetings was of a high order. One of the first reports (on the colored people), presented to the General Association, had for its author Bro. Maxey, of Paris, who is one of Texas' most honored U. S. Senators. He advocated the measures proposed, in one of the most sensible and practical speeches I ever heard. Several other laymen of distinguished ability impressed themselves on the business and work of the meetings. I was constantly reminded of Phillips, Hardy, Ratliff and others of Mississippi. The ministry of this body are generally able men. I heard fine speeches from brethren Rogers, Daniels, Coleman, Curry, Hayden, Parke, Lowe, Link, Motone and others. Burleson, Carroll and Buckner, three of their strongest men, made nothing like regular speeches. We had some pretty strong sermons during these meetings. Bro. Gillespie preached the introductory before the Sunday-school Convention—a good, suggestive and heart-touching sermon. Bro. Bailey of East Texas Convention, preached the annual discourse (on fruit bearing), before the General Association—a clear-pointed, earnest and able sermon, but in the line of the prevailing controversy on justification. It is difficult in such cases to avoid undue emphasis, as the tendency is always to extremes. Bro. Parke gave us a no less able and exhaustive discourse on justification by faith alone, to which I would apply the above criticism, without deciding which of these brethren gained his case. This controversy is mainly between brethren Link and Carroll, both of them most excellent brethren, from my standpoint. My impression is that the chief point of difference between them could be harmonized by a proper definition of terms. Bro. Howard, of Galveston, gave us a delightful sermon on Sunday morning in the Baptist church on Christian meditation. When he closed many cups were full and running over, and yet they seemed to say, "flow on." A Sunday-school mass meeting at 3:30 was addressed by several brethren, principally among them, hitherto not mentioned was Bro. J. B. Hardrick, of Atchison, Kansas, who also preached at night at the Cumberland Presbyterian place of worship. Brethren Carroll, Curry, Hayden, Coleman and others preached at different places of worship, each of whom I desired to hear, but of course, was denied the privilege. I was honored with an appointment to preach at the Baptist house of worship at night, but a constant rain from 3 o'clock till after 8 in the evening, and a very dark night with muggy and slippery streets reduced the hearers to an even dozen. A talk on adjusting ourselves to our providential circumstances was instituted for the more elaborate sermon and the "two or three," present found the Master in their midst. I know

markable for its extent and fertility. In comparing the old hill countries to which I have been accustomed, with the rich prairies of Texas, and their present abundant crops, one is constantly reminded of the difference between large potatoes and small ones.

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not how it was at the other places of worship. Bro. A. J. Holt, his wife, a young lady (Miss Griffin), a convert from the Quakers, and an Indian girl of one of the wild tribes were at the meeting, and created no little interest among the people. I had to confess to Bro. Holt that I had made my usual mistake in judging men by appearances. I had been sent to scold Indians. I should have gone for Holt first. But when the Lord wanted a man, "full of the Holy Spirit and faith" to reach the hearts with the gospel, He called Holt, and God never makes mistakes. The once hardy and efficient missionary, N. T. Byars, was on the floor of the Association, and very judicious and rapidly passing away. He has been a powerful among Baptists on the frontier in Texas.

Bro. Burleson was elected President of the Association for about the second time, and was unanimously declared "a most successful and kindred." It suggested the old patriarch and his household. Bro. Burleson seems greatly to love his people, and to be loved by them in return. The hospitality of the people was magnificent. Bro. Humphreys, from Waco, a very good companion, and myself were very comfortably quartered at the El Paso Hotel, of which I can say I know of none better in the great West. On Sunday I had the pleasure of sitting down to dinner in their own home with Mr. and Mrs. Gunn, formerly Mrs. Sallie Boyd of Jackson, Miss., and discussing old times. They seem happy in their Texas home.

I left on the Monday morning train for home and didn't see the last of the Gen. Association. I met many old friends from Mississippi, among them the Taylors from Crystal Springs, brethren R. H. Whitehead, Mullins, Smith, Mr. and Mrs. Gunn, from Jackson, and others. With all I had a good time. May the Lord bless those dear Texas people. J. A. H.

Free Agency.

Bro. Gambrell:—I have often heard it said that the term moral agency was preferable to the expression free agency. Free agency, as I understand it, is pleasing to God, and doing as you please, and moral agency, it seems to me, means the same thing if it means anything at all. In order that an act may be the act of a free agent, the actor must desire, or please to do a thing, and possess the ability to do, and does the thing desired. If the actor perform an act which he does not desire to do, then it is not the act of a free agent, because he is acting under compulsion, or coercion, or power over him.

circumstances. If he desires to perform an act and does not perform it, his failure to perform it cannot be the act of a free agent for the same reason, and in both cases his failing or refusing to do, is not a matter of choice, so in order that an act may be the act of a free agent the actor must be pleasing or desirable. In a theological sense, we might say there are two kinds of free agents, *incomplete* and *regenerate*. Unregenerate man may be called a free agent only to sin, because he sins and pleases to do it, and being at enmity against God, "dead in trespasses and sins," cannot please to do good. The regenerate may be called a free agent only to do good, because, having the things he once loved (which is sin), he cannot please to do evil. Though the latter may commit sin, it cannot be the act of a free agent, because it is not his desire or pleasure to sin. I hope you will excuse me for attempting to trespass upon your columns if it is a trespass. [Not at all.—Ed.] and consign the above to the waste basket, and if my views of free agency are erroneous you will correct me.

Fraternally yours,

J. R. SAMPLE.

Free agents may often fail to do things which they desire to do, because their ability is short of their desires. Robt. Ingersoll, for instance, desires to detest Jesus, but he will not be able. There is a wide difference between free agency and ability. With this statement we think it pretty safe to endorse the foregoing views.—Ed.]

UNCLE JIM'S BAPTIST REVIVAL HYMN.

The following hymn came out some years since in *Starkville*, and has been much enjoyed for its pith and wit. Baptists can afford to enjoy the joke on themselves:

Solo.
Six's rooster's crowed, Ole Malster's riz,
De sleepin' time is pass,
Wake up dem lazy Baptists,
Chorus.
De's ability in de grass,
De's mightily in de grass.
Ole Malster's blowed de mornin' horn,
He's blowed a powerf'ul blast,
O Baptists, come, come hoe de corn,
You's mightily in de grass. &c.
De Malster's team's done hitched—O fool,
De day's a breakin' fast,
Gear up dat ole ole Baptists' mule,
De's mightily in de grass. &c.
De workmen's few an' moun'tous slow,
De cotton's seedin' fast,
Whoo, look, look at de Baptists' row,
De's mightily in de grass. &c.
De jaybird squeal to de mockin'-bird,
"Squall"
De'n' guinne none o' yoe sass;
Better sing one song for de Baptists' crop,
De's mightily in de grass. &c.
An' de ole crow crows, "De'n' work no,
—But de feller says 'Yas, yas,
An' I see you mighty glad you debilish none."
Dat de Baptists' in de grass. &c.
Lord, thunder us up to de plowin' match,
Lord, peeten de hoein' track,
Yea, Lord, hab nussay on de Baptists' patch,
De's mightily in de grass, grass,
De's mightily in de grass, grass,
SHIRLEY AND CLINTON LEAGUE.

Write communications for the paper and purchase matters on separate pieces of paper. In all business affairs be sure to give both your post office and State, writing all in a plain, legible hand.

JOB WORK.

All kinds of Job Work and bookbinding with the character of the paper, executed in good style and on moderate terms.

NO. 31.

MISSIONS.

Just Read These Facts!

FIFTY-ONE YEARS AGO.
Fifty-one years ago Japan was sealed from the gospel. Dr. Morrison was allowed to enter China, but as the servant of the East India Company, and there was no missionary besides; and his wife and his wife were prisoners at Barmah, where there were just eighteen Christian natives. In India, even Heber was compelled to decline baptizing a native convert, lest he might "excite the jealousy of those whom it was desirable to conciliate."

From India to Syria there was not a missionary of the cross; Turkey was without a missionary, and the nations had never seen missionaries. Three missionaries were along the west coast of Africa, two or three more in the South; Madagascar had scarcely been entered; the Church Missionary Society was rejoicing over its first convert in New Zealand, and only the first fruits were being slowly gathered in the South Seas. Outside Guinea and the West Indies, there were not six thousand Christians in the whole heathen world.

Now.
Now in China there are thirty Christian churches at work, and the number of Christians increasing six fold every ten years.

Japan welcomes every Christian, and proclaims the Christian Sabbath as the weekly festival.

For every convert there was in Barmah there are now a thousand; there are three hundred and fifty churches, and nineteen of the world is done by native missionaries.

There are two thousand five hundred missionary stations in India, and near two thousand of them manned by native laborers, while the Christians are increasing by more than a hundred thousand in ten years.

There are self-supporting Christian congregations in Persia, and on the Black Sea.

There are five thousand communicants gathered into the mission churches of Syria.

Gambia, Sierra Leone, and Liberia have each a self-supporting church, and are aggressive upon the neighboring heathen with the aggression of the gospel.

There are forty thousand communicants in the churches of South Africa, and fifty-five thousand children in the schools. Most waited years for a single conversion, and he left behind him populations that cultivate the habits of civilized life, and read the Bible in their own tongue.

There are seventy thousand Christians gathered into the churches of Madagascar; Polynesia is almost entirely Christian.

There are fifty thousand church members among the heathen, and probably not less than two millions connected by ties more or less loose with the Christian settlement, where two thousand three hundred missionaries labor; and this is the result of only fifty years!—*Evangelical Magazine.*

Mothers' Prayer Meeting.

On one of the Sand rich Islands "mothers' prayer meeting" is held. The Christian mothers gather over Wednesday to pray for their children.

Would not the mothers of our own land do well to follow the example of those recently civilized in the islands of the Pacific? B. H. W.

Fiji was once noted for cannibals. Now it is so thoroughly Christian, that on the ringing of the bells at a certain hour of the day, all the people engage in family prayer, each family in its own home. A missionary declared that of the twenty thousand people on his island, he knew of no one household where family prayer is not observed. The English Wesleyans have now in the Fiji Islands, ten missionaries, one thousand six hundred and twenty native teachers and preachers, seventeen thousand three hundred and twenty members, eighty-nine thousand five hundred and thirty-two hearers, and thirty-eight thousand pupils in the schools. In a recent work of grace, the adults of several villages were hopelessly converted.—*Missions Record.*

THE BAPTIST RECORD.

B. T. HOBBS,
PUBLISHER AND ADVERTISING AGENT.

CLINTON, MISS.
THURSDAY, AUGUST 15, 1878.

NOTICE TO ADVERTISERS.

The price and terms for all advertisements are as follows: For the first insertion, one dollar per square; for subsequent insertions, fifty cents per square. For a full page, three dollars per week. For a month, ten dollars. For a year, one hundred dollars. For a single copy, five cents. For a copy of the Record, one cent. For a copy of the Record, one cent. For a copy of the Record, one cent.

Bro. J. M. Joiner, of Louisiana, is authorized to act as agent for the Record. Bro. B. N. Hatcher, of Louisiana, is authorized to act as agent for the Record. Bro. E. C. Gates, of Louisiana, is authorized to act as agent for the Record. Bro. E. C. Gates, of Louisiana, is authorized to act as agent for the Record.

Meeting of Associations.

Tishomingo, at Ridgely, on Friday before the 1st Sunday in October.
Julesburg, at Saltillo, Friday before the 2nd Sunday in September.
Columbus, at New Orleans, Friday before the 2nd Sunday in September.
Mont Pleasant, at New Orleans, Friday before the 2nd Sunday in September.
Union, at New Orleans, Friday before the 2nd Sunday in September.
Tippah, at New Orleans, Friday before the 2nd Sunday in September.
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Louisiana Associations.

Bayou Macon, at Bayou Macon, Friday before the 2nd Sunday in October.
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Notes from North Mississippi.

I have just returned from assisting Elder W. L. Skinner in a series of meetings at Kosuth. Other engagements compelled me to leave the meetings after the sixth day. The interest was good and on the increase. Kosuth is a very old Indian home. I organized the church there in 1854. In the early days of my ministry, and except one year, was pastor until 1870. In these seven years the church grew from a small beginning to about one hundred and sixty members, and was probably the best church in the Kosuth Association. I was devoting half my time to it, and with a good Sunday school and a working church the days were bright and happy. But the war cloud arose, and dark days checked their progress. After the war disunion came, and the church was reduced to about forty members. But it is a good church, and I believe there is not an ungodly man among them, or a member in whom the community does not have confidence. Bro. Skinner is now their pastor, and their prospects are brightening. Kosuth is a small village in one of the best farming communities in this part of the State.

Elder E. Z. Simmons has received notice from the Foreign Mission Board, that they are ready to return him to China, and will expect him to embark for his foreign field early in the fall, provided competent medical aid will pronounce his wife sufficiently restored in health to endure the climate and the work.

Mississippi College will get some new students from this extreme northern part of the State next session, and as time improves, I hope the number will increase.

A hoax has been going around in the papers that a family of Stappes were murdered in Tippah county. No people have been murdered, but it is said some "sample" bottles of whisky were used up. I suppose the "murder" was committed by some drummers and their special friends, for the Murphys have the day among the citizens.

Blue Mountain Female College has gained ground every year since it was founded, and it is in better position for effective work and has better prospects than ever before. We are endeavoring to keep pace with the times in the demands for improvements and the reduction of prices. It is my pet enterprise, you know, and I am much encouraged. The Lord's blessing has evidently attended their labors, and I am still praying and hoping. "Cheap but Thorough" is the motto, and the great object is to do good.

Yellow Fever.

The excitement on account of yellow fever seems rather on the increase in most places we can hear from; but, from the most reliable information we can gather, the disease is not spreading as rapidly as has been feared. Nearly all of the river and railroad towns are quarantining. At Jackson trains on either road are allowed to stop nearer than two or three miles, and travelers, in consequence, are experiencing considerable inconvenience from the stringency of the quarantine laws. Several deaths have occurred in this State from fever at Vicksburg, McComb City and Grenada. Quite a number have died in the latter place, and it is feared it will soon become epidemic there.

The following special dispatch to the Vicksburg Herald, from Dr. E. G. Banks, formerly of Clinton, who has gone down to New Orleans to attend the sick there, can be relied upon as to the progress of the fever in that city:

NEW ORLEANS, August 12.—Your telegram received. There is no epidemic and no panic in the city. The reports made by the Board of Health cover all cases, and are reliable and accurate as can be made. The disease is very amenable to treatment when seen early, and is not of a malignant type. Disinfectants are being vigorously used with some hopes of success. Report for the last twenty-four hours: New cases, twenty-two; deaths, fourteen; total number of cases to date, four hundred and eighty-eight; total number of deaths to date, one hundred and forty; under treatment, about one hundred.

The Case in a Nut-Shell.

The following by our brother Patton, of Shubuta, is too good to lose. The piece was first published in the American Grocer. Read and think!

SHUBUTA, Miss., July 24, 1878.
Editor, American Grocer:
A drunkard is called "a bloater," "a sot," "a wretch," "a runaway," "a wreck," "a nuisance." A moderate drinker is called "a social, genial gentleman—a man who will not let his appetite get the better of his manhood." The moderate drinker himself heaps anathemas upon the drunkard, and takes a complacent pride in telling how he abhors "a sot." What right has an apprentice to make fun of or despise a journeyman? What right has the landowner of two men traveling the same road to make light of or abhor the man ahead? The moderate drinker says that he takes but a glass to arouse a happy feeling. The drunkard says he but takes two to do the same thing, having passed the point where one would stop.

How long will it take to learn that there is but one law controlling the use of ardent spirits, and that is the law of increase? My larger brother, will you not take warning when you have no hat? When habit gets you it will be too late.

Business and Social.

See Stedman & Co's new advertisement.

Crops in East Mississippi are tolerably good.

Low prices and good goods. That's the motto of E. R. Stedman & Co.

A dead man was seen Saturday evening, lying near the bridge across Pearl River. It was supposed he was murdered.

That good friend of E. R. Stedman & Co., are making a drive on all goods not intended for cold weather. They will sell them.

The vote of Hinds county for the Natheez and Jackson Railroad, was 4,274 votes for subscription, and 2,901 against. Registered voters 6,254. Necessary majority 4,236.

Clinton is now quarantined against all cases infected with yellow fever. Read the quarantine ordinance published by the town authorities in today's paper. Every precaution should be taken by our citizens to prevent the disease's reaching this place.

We learn that Capt. W. H. Hardy, of Meridian, has been tendered the position of professor of law in the Southwestern Baptist University at Jackson, Tenn., but he has declined the place.—E.R.

Had the Captain accepted, the University would have had the Law Department amply provided for, and Mississippi have lost a shining member of the bar.

We have received the first number of the Copiah Gazette, published at Hazlehurst. Mr. L. L. Charles is proprietor, and our young friend Walter L. Birdsong, a last year's College boy, editor. We congratulate Walter upon his promotion, and trust that a journalist he may prove a success. The paper is neat, and its contents varied.

Capt. J. D. Burke, who has made so interesting for the last eighteen months the local department of the Brookhaven Ledger, has retired from his post on that paper. The Captain is a clever, honorable gentleman, and we hope success will attend him wherever fortune may cast his lot. The Ledger, in every respect, has always been one of our best secular exchanges, and we trust it will not lag on account of this loss.

Gen. Jno. B. Gordon's return to the United States Senate is already secured, one hundred and seventeen members of the Georgia Legislature having declared for him.

A Hint to Bob.

That was a curious case of George W. Burleigh, who advertised that at Capron, Illinois, he would deliver an infidel lecture on a certain evening, and immediately blow out his brains, and carried out the programme to the letter. If Colonel Robert Rogers could gratify his large circle of acquaintances by giving an "entertainment" precisely like that of Burleigh, he would never live to regret it.—Courier-Journal.

Dr. Blackburn, the celebrated physician of Louisville, Ky., formerly of Natchez, who has experience in the treatment of yellow fever, is reported to have expressed apprehensions regarding the spread of the plague northward. He says the fever never broke out at New Orleans so early, save in 1853, and recommends rigid quarantine everywhere. He also says the fever may prevail as an epidemic in any latitude where the thermometer rises above 75 degrees.

SAN FRANCISCO, August 9.—A Stockton dispatch states that fifteen tramps attempted to board the west-bound train last evening, but were driven off the train by the hands. The tramps assaulted the hands with clubs and stones, and the latter fired two shots at the rear, wounding one. The latter returned the fire, wounding a mortal wound. The building was exonerated by a Corbin inquest.

Our late Attorney General (under the carpet bag regime) Geo. E. Harris, is a Justice of the Peace in the District of Columbia. Some of the ex-slaves of the South have broken into worse places.

The soap house of R. M. Bishop & Co., Cincinnati, has failed for \$300,000. The head of the firm is now Governor of Ohio.

Minnie Warren, the dwarf, and sister-in-law to Tom Thumb, died at her home, in Massachusetts, on the 24th ult.

A firm in Ohio makes 150,000 gallons of castor oil every year.

If you wish one of the best Sewing Machines made, at a greatly reduced price, write to me. I will sell at a large discount from factory prices.

J. B. GAMBLELL.

Attention, Farmers.

The Publisher of the Record has for sale one of the Standard Cotton Presses, advertised in another column, which he will sell at a liberal discount on first price. This press is durable and highly recommended by those who have tried it. We would be glad to hear from any of our farmer friends who will have to get a press the coming season.

A new Singer Sewing Machine can be bought clean and ready to use at this office.

This is no apology for whisky-drinking; it is a medicine that can be used to treat a variety of ailments, as well as to produce a tonic effect, as well as to produce a tonic effect, as well as to produce a tonic effect.

Remember This.

"Chill Chills, the great West India Fever and Ague Remedy, cures chills and fevers every time. It cures when all other remedies fail. It is a medicine that can be used to treat a variety of ailments, as well as to produce a tonic effect, as well as to produce a tonic effect.

Refer to the New Louisiana Remedy for coughs, colds, catarrhs, etc., Col. D. Bennett, of the N. O. Post, says: "Have never used any medicine for such complaints that can at all compare with it."

All persons desiring to purchase pianos, organs, should correspond with Chas. M. Stief, Baltimore, Md. He is a long-established and reliable dealer, and any class of instrument can be bought of him at reasonable rates.

DIED.

Mrs. Z. T. E. Bress, wife of Elder R. M. Bress, daughter of W. R., and Z. C. Albritton.

Sister Bress was born in Chatham county, Ga., December 2d, 1847, moved to Louisiana with her parents in 1858, was married to F. M. Bress, November 21st, 1867, died July 28th, 1878, aged thirty years, seven months and twenty-six days. She lived a consistent member of the church eight years. In her death the husband has sustained the loss of a faithful and devoted companion, the community a kind and devoted mother, and the church a shining light.

But it has pleased Him who doeth all things well to call her from a labor of love to enjoy that rest that remaineth to the people of God.

A. J. CALLAWAY.

QUARANTINE ORDINANCE.

Be it ordained by the Board of Mayor and Aldermen of the town of Clinton, That it shall be unlawful for any person, coming from any town or place at which yellow fever prevails, to come within the corporate limits of the town of Clinton, or for any person to bring within said limits any merchandise, or trunks, or boxes, or bales of clothing, bedding, or other goods from any town or place where yellow fever prevails, without first obtaining permission, in writing,

Best SUMMER PRINTS

Only 5cts. Yard

AT THE

BLUE MARBLE STORE

CLOSING OUT SUMMER GOODS!

CREAT BARCAINS!

Call at Once on

E. R. STEDMAN & CO.,

Jackson, Miss.

BEN. HARDAWAY,
Formerly of Hardaway & Co.

Hardaway & Asher,

Wholesale and Retail Druggists.

We would respectfully inform the Public, that we have this day formed a partnership for the purpose of carrying on the Wholesale and Retail Drug Business. We have on hand and to arrive, a large stock of Drugs, Chemicals, Oils, Paints, Varnishes, Resins and Glassware, which we offer at VERY LOW prices. We intend to keep a full stock of goods in our line, and guarantee prices to compare favorably with New Orleans and other cities.

Call and examine prices before purchasing elsewhere.

HARDAWAY & ASHER.

CHAS. CHAFFE,
New Orleans.

E. J. HAMILTON,
New Orleans.

JNO. POWELL,
Grenada, Miss.

CHAFFE, HAMILTON & POWELL.

COTTON FACTORS AND

Commission Merchants,

No. 32 Perdido Street,

NEW ORLEANS.

E. WATKINS,

DEALER IN—

Hardware, Cutlery, Guns, Plows, Saws, Queensware, China, &c.

HOUSE FURNISHING GOODS,

STATE STREET JACKSON, MISS.

Has on hand

Charter Oak, Capitola, Riverside, and

STEP COOK STOVES, AND HEATING STOVES FOR COAL OR WOOD.

GRATES, mantels and plain. All goods sold at lowest figures. Call and examine before purchasing elsewhere.

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VICKSBURG, MISS.

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Superintendent.

Importers, Dealers, and Manufacturers in all kinds of

FOREIGN AND DOMESTIC MARBLES.

Monuments, Tombs and Headstones,

of every description, constantly on hand and made to order. None but the BEST WORKMEN employed, and satisfaction GUARANTEED.

Our prices are as low as those of any first-class establishment in the country, and to be convinced of this, any one needing work in our line has only to give up a trial. The patronage of the public at large is respectfully solicited.

At Summit,

SESSION FORTY WEEKS,

REOPENING MONDAY, SEPT. 9, 1878.

RAILROAD SCHEDULE.

New Orleans, St. Louis & Chicago Railroad.

Trains leave Jackson Junction as follows:

GOING NORTH.

GOING SOUTH.

Vicksburg & Meridian Railroad.

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GOING NORTH.

GOING SOUTH.

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